THE

Western Conference News Letter

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WESTERN UNITARIAN CONFERENCE,
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Rev. W. M. Backus, Secretary.
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While the directory that we publish each month is one of the most valuable features of this paper, it is also one of the greatest sources of annoyance. This arises from the fact that it needs constant correction. There is a neglect on the part of the officers of churches and alliances in reporting changes which makes a constant shifting necessary. All hand work in printing is expensive, so it has been determined that changes will be made twice a year, in the November and March numbers. If the officers of our organizations are prompt in reporting changes this new method will meet all of the requirements and be less expensive.

The Treasurer of the Conference wishes to say to the churches that there is urgent need this year for the fall collections. The usual custom of the churches is to take a collection for the Conference in the spring, just before the May meeting. This leaves the Conference almost a year without the necessary funds for running expenses. The Conference expenses are going to be heavier than usual this year because the rent of headquarters has been increased, an addition has been made to the salary of the clerk, a telephone has been installed and the railroad rate legislation has increased the secretary's traveling expenses. In order to meet this there will have to be an advance all along the line in contributions. Cannot we depend upon our churches to contribute early and make the needed addition to their contributions?

Unitarian churches exact less from their members than do those of any other denomination. Our people are not taught the value of their religion through the sacrifices they are required to make for it. In many of our churches the custom is to spare those who are not well-to-do the sacrifice of a contribution. This is a false consideration. We love best that which we do the most for. Sometimes these persons whose purses have been spared are attracted by some other faith and at once respond to a large demand put upon them with alacrity and seeming ease. Ministers from orthodox connections who come to know our financial methods always express wonder at the small sums given by our people to our work. It is time for us to get over our false conception that it is true generosity to make any one feel that he ought to have the benefits that the church confers without his doing his best to support it. When we occupy an attitude that exalts the value of our cause our missionary efforts will not languish from lack of support, because devotion to our cause will lead to a desire to spread widely so desirable a thing.

Unitarianism suffers more frequently from the hands of those who should be its appreciative friends than it does from its enemies. It expects nothing save misapprehension and censure from those who are orthodox, but it can rightly expect sympathy and understanding from its kindred. This it but seldom receives because they do not take enough care to really know what Unitarianism is. In a recent issue of a magazine devoted to rationalizing religion the editor, in criticising Unitarianism, speaks constantly of "the Unitarian position" upon a certain theological question. Plainly, he did not know that Unitarianism is an attitude of mind and not a set of dogmas. He possesses the same attitude of mind that we do, i. e., openness, but evidently he does not credit us with this. In the recent controversy in England over "The New Theology," Unitarians were assigned a position theologically that very few of them would have taken regardless of the fact that they never pronounce as a denomination upon doctrinal questions. We expect a lack of appreciation of our position of perfect liberty from those who are creed-bound, but we have a right to expect better things from liberals of other names.

While there is nothing that binds Unitarians together on the thought side of their religion, save an open attitude of mind, they undoubtedly come nearer to general agreement in their views than those churches that are bound together by a written creed. This agreement is reached by way of a survival of the fittest. The thought that is in best

accord with the age-spirit which is formed by the age-science is held by our people. The fact of such an agreement makes in a way an orthodoxy that is the test in each congregation. We claim to have free pulpits to offer the ministers of our denomination. There is a measure of truth in the claim, for our people have the open mind and are ready to listen to what the minister has to say, but if he tries to turn back to the past or tries to move athwart the current of age-progress he finds that failing to express the average conviction of his congregation he has become to them one who does not adequately represent their ideal. This is as it should be, for a minister is as likely to be in error as the members of his congregation. As long as his ideal is their ideal it is well and good, but when he goes where they will not follow, because they do not believe in that way, it is time for them to part. According to theory, there is only one man in the world who is wholly free from the trammels of other men's opinions and social concensus and that is the pope of the Roman Catholic Church. His sources of information, according to the claim, are original and infallible. It sometimes happens that where a liberal church is built up around some strong personality that his devoted followers give him the adoration that makes it possible for him to be the pope of one church. It is questionable if this despotism is good for him, because truth is arrived at through a contest of ideas and he to whom the powers of a pope are granted is apt to become arrogant and narrow. It is through a concensus of opinion and a willingness to be led into new fields of thought because of the open mind that make our congregations give all possible freedom to their ministers. Unitarian ministers appreciate their liberty and very seldom make ill use of it.

THE BIBLE AND MODERN LITERATURE.

I have read somewhere of late a sort of challenge that comes from the ranks of conservative orthodoxy. Men of the Historic School have maintained with Professor Drummond that the Bible did not produce religion, but that religion produced the Bible. In answer to this comes the question, If the Bible is simply the expression of Hebrew life and if Evolution be true and we have a higher life today than in the olden days, why is there not an expression of this life in a higher literature? The question is pertinent but would hardly be asked by anyone well acquainted with modern letters. I think we have a higher literature.

Take, for instance, what we call the "Literature of Knowledge." Will the most ardent traditionalist, even in the reckless abandon of his enthusiasms, claim that the Bible is such a literature? We need to know something about the World Order. Does the Bible give us such knowledge? Does it teach us anything about the constitution of the material universe—about the chemical elements with their attractions and repulsions, their alignments and combinations making up the multitude of creative forms? Does it give us anything about the planetary and stellar world—their processes of formation, sizes, distances, densities, weights, elements, orbits, seasons, laws? Does it give us any knowledge about the earth upon which we live? Judeaism and Christianity read it two thousand years believing that the earth was flat! Does it give us anything about the great biologic and psychologic facts and principles—principles which, discovered in recent years, have already given us a key for the solution of ten thousand problems of the world of life? Not a word, brethren, not even a hint or a suggestion. To whom, then, do we go for such knowledge? To the Moderns—to Kepler, Copernicus, La Place, Lyell, Dalton, Darwin, Huxley, Mendeleef, Curie, Kelvin and others of our scientific writers. Why do we turn to them instead of going to the authors of the Pentateuch? Because they know more. They give us a higher literature.

If we take the "Literature of Power" the comparison stands no better. Did it ever occur to you why the churches use modern hymns. Why does it not use the ancient Hebrew Psalter? Are modern hymns generally of a higher order than the Psalms Most of the churches seem to think so. At least it can be said that there are fewer imprecations in them. Practically, you see, the question is settled and settled by those who throw out the challenge. Of other Old Testament poetic forms little more can be claimed. The Book of Job is probably the highest product of the older Hebrew mind and yet in every respect, in literary workmanship, in profundity of thought, in tremendous sweep of moral vision Tennyson's "In Memorium" is the greater achievement. Does anything in any literature drive deeper than Tennyson's "The Higher Pantheism," "Out of the Deeps," or "By an Evolutionist"? Take "The Problem" and "The Sphinx," by Emerson. Cast your plummet into them. You will find that the plummet floats, for the thoughts go "beyond the reaches of the soul." Take Shakespeare's "Tragedies," or Goethe's "Faust," or Browning's "Abt Vogler," "Saul," "Paracelsus," or Whitman's "Song of the Open Road," "Out of the Cradle Endlessly Rocking," and "Passage to India," and you have poetry that the Semitic mind has never been able to approach.

Our modern essays will rank favorably with the so-called "Wisdom Literature," while for prophets those great moral leaders of men, what literary critic will not think at once of Emerson and Carlyle and Ruskin and Hugo, and Mazzini and Tolstoy and judging their work by every literary standard, give them a place with any prophet, major or minor, among the ancient teachers? This leaves out of consideration altogether the great master minds, Spinoza, Kant, Hegel, Fichte, and others who stood out on the promontories and forged systems of thought that will survive the wreck of empires.

Neither is modern literature lacking in apocalyptic elements. We have an apocalypse—an apocalypse emphasizing no extravagant messianism, darkened by the symbolism of a menagerie of impossible beasts, but an apocalypse that comes from a knowledge of the facts of life and from what this knowledge promises in the way of future possibilities for the race. Think, for instance, of such writers as LeConte, Drummond, Fiske, Flammarion and others with their apocalypse of science. Here are visions cosmic in comprehensiveness. If you lend your thought and follow, your head grows dizzy on the heights to which they lead. To follow them is to live in a sort of diffused prayer. It is, to use one of Hugo's expressions, to find "the boundless release of infinite meditation." If the objection came that such an apocalypse is too vague —if we wish to be more definite and deal with the immedate promise of human ameliorations, we will suggest Morris' "News from Nowhere," or Bellamy's "Looking Backward," which are visions of the Messianic society as Isaiah 53d was a vision of the Messianic man. And this is saying nothing against Isaiah.

I do not in the least wish to deprecate the genius of the Jewish people. Their accomplishments are many and their real contribution to the progress of the world will stand unchallenged. It would be strange indeed if a race had developed in touch with all the ancient cultures —Egyptian, Chaldean, Grecian, Roman—without responding to the high compulsions and entreating beauties of the spiritual life. Such response there was, but it was an intermittent response. With the Jews, as with other races, the Promethean fire burned but with a fitful blaze. The good is meagre and fragmentary. There are flashes, gleams, scintillations, but little that is sustained. We read luminous passages, we plume ourselves for splendid fight. The next moment we are floundering in the dust of the old devious ways exterminating the Canaanites with Joshua, cursing the heathen with the Psalmist, or wrangling over religious rites and apostolic precedents with Peter and Paul.

By passing all this and coming only to the highest and best, tell me—will some one tell me?—why the literature of Israel, up to a certain date, should be called especially sacred, while the literature of a later date is called profane? Why should Ezekiel, Joel or John be preached in a thousand pulpits and Philo remain unknown? Why should Paul be canonized and Spinoza anathematized? There is no sense in any such procedure. Paul was "The Father of the Christian System." Spinoza was "The Father of Modern Philosophy." What is that but saying that both were reaching after the same Ultimate Reality? Paul was one of the great illumined souls of the world. Be it so. But was not Spinoza called "The God Intoxicated Man?"

In this connection let me say that the best work of the Jewish race is the work of the later days. In historic perspective, in what may be called the Philosophy of History, compare Josephus with the German Jew, Karl Marx. Ezra, the priest, made a collection of ancient sacred books. Think of his range of knowledge and his work and then think of the knowledge and work of the authors of "The Jewish Encyclopedia"—ten volumes of which have recently come from the press. Think of David, with his primitive harp and then think of Myerbeer's opera, "The Huguenots," or of Mendelssohn with his "Concertos" seated at a modern "Grand." Thus the Jews themselves become a great historic example of the world's evolutionary process—an example of what Professor Fiske called the upward dramatic trend.

This view of things, it seems to me, is nobler and better than the old. It is often spoken of as destructive, but what does it destroy? It does destroy some things. It destroys bigotry and intolerance. It destroys old ethnic prejudices and pagan superstitions. It may destroy the symbol, the fetich, the letter that kills, but it lifts one to a vision of principles where the everbrooding spirit gives the more abundant life. I once heard George Adam Smith say a good thing. A student in his class said: "Professor, if you take away the Bible (meaning the old interpretation of the Bible), what will you give instead?" "What will I give instead?" answered the professor; "I will give God instead." No better statement has ever been made of what may be called the New Purpose of Modern Thought. Not names and things, but life itself is the highest consideration. Modern Thought seeks life by seeking truth, freedom, and brotherhood. It seeks the essential reason for every virtue and deepens our appreciation of moral worth. In the

best sense it is not destructive but divinely constructive. The universe is palpitant with life. God is the living God and is in the life, literature, religion, politics, enterprises of the American people as much as in those things of the Hebrew people three thousand years ago.

Modern Thought emphasizes the possibilities of the human soul. What Isaiah, or Plato, or Jesus, or Paul have thought, men can think today. What at any time has been attained by anyone in Beauty, Goodness, and Truth can be attained today. The very fact that I can think the thoughts of Plato or Jesus or Paul, after them, is a psychological intimation that I might have thought the same thoughts without them. Heroic deeds have been done in the past. We recognize them. We rejoice in them. But our joy is deepened by the thought that greater things than these we shall do, because God is our life and we have at hand the boundless resources of the Universe. Edw. Adams Cantrell.

Streator, Ill.

AMONG THE CHURCHES.

Salem, Ohio.—Rev. Irvine A. Innis has been called to the pulpit of our church in this city. Since Mr. Dutton's removal to Brooklyn the pulpit has been filled by supplies. We congratulate the Salem church on securing the services of so scholarly a minister and Mr. Innis on the opportunity for a happy pastorate.

Perry, Iowa.—Rev. S. Louise Haight has received and accepted a call to Unity church. This society has been without a regular minister since the resignation of Rev. Elizabeth Padgham. Its pulpit has been very acceptably filled by Judge Nichols, of Perry, but of necessity its organized work has not been carried on as it would have been if directed by a resident minister. Miss Haight comes from the Universalist church in which she has won an enviable reputation for successful work, especially along educational lines. We are glad to welcome her to our field of work.

Keokuk, Iowa.—Tuesday, Oct. 30, Miss Malvina Auguste Hassall, granddaughter of Rev. Robert Hassall, who was at one time minister of our church at Haverhill, Mass., and Rev. Adolph Rossbach, of Belfast, Maine, were united in marriage. The ceremony was performed by Rev. Robert E. Ramsay, of Davenport, assisted by Rev. Rowena Morse. The News Letter offers congratulations. Mr. Rossbach is well known to the Unitarians of the West through his pastorates at Keokuk and Detroit. Miss Hassall has been an efficient worker in the Keokuk church. She will be aided in her duties as minister's wife by the ministerial traditions in her family.

Alton, Ill.—The annual meeting of our church in Alton was held Tuesday, Oct. 30. It was one of the best and most largely attended meetings in the history of the church. The several societies of the church made reports showing that all indebtedness was paid and a balance left in the treasuries. The church showing was equally good, all bills being paid and enough left in the treasury to pay the paving assessment. It is very pleasing to the minister, Rev. G. R. Gebauer, to come to the close of his tenth year as minister with so fine a condition of affairs.

St. Paul, Minn.—Rev. R. W. Boynton has received and accepted a call to the First Unitarian church, Buffalo, N. Y. Last spring the Buffalo church tried to secure the services of Mr. Boynton, but he decided to remain with his devoted church at St. Paul. At that time he was suffering from insomnia induced by the Minnesota climate, which was the only reason why he at all considered the Buffalo vacancy. His people at St. Paul gave him five months leave of absence in hopes that his health would be restored permanently, but on his return the same symptoms developed and he accepted the Buffalo call. There is much sorrow in the St. Paul church over his resignation. Mr. Boynton has not alone been a tireless worker in his own church, but as state secretary for Minnesota he has given freely of his time and energy to aid our cause in that state. Nor have his activities been restricted to his own state, for he has visited, upon invitation, most of the other state conferences and has long been a director of the Western Conference. His departure will mean a great loss to our cause in the West.

Burlington, Iowa.—This society has been without services for some time. Dr. Hedley Hall, upon his return from Jamaica, preached the first two Sundays in November. The people were very glad to meet together once more and to welcome Dr. Hall.

Streator, Ill.—Rev. E. A. Cantrell has resigned, his resignation to take effect Jan. 1. Mr. Cantrell is not in good health. He will seek a location on the Pacific Coast. An article from his pen is in this month's News Letter. His ability as a preacher has filled the auditorium of the Good Will church every Sunday to hear him.

Field Notes.—The Secretary has had a month of unusual rest from travel. Aside from a visit to Moline he has held no week-day service. The office work has been larger than common. His Sundays have been spent at St. Paul, Aurora, Serena and Hinsdale.

Ann Arbor, Mich.—Our church in this university city is having evening services at which vari-

ous subjects of vital interest are discoursed upon by some professor in the university or other person capable of presenting it. These meetings are awakening a great deal of interest among the students. Mr. and Mrs. Foote are doing much in a social way to bring the liberal students together. A great deal of energy and money are being put into religious work at the universities by the orthodox denominations in the way of special workers and church clubhouses. Heretofore we have been content to have a single worker in the person of the minister, but it may not be long before a call will be made upon us to do more at these educational centers.

Hanska, Minn.—Rev. Amandus Norman has the strong and steady purpose in his work that is sure to win great results for us among the Norwegian people. His latest enterprise is the publishing of a catechism on the liberal faith, in his language, for the use of the young in his church and for those who are beginning to enquire about our faith.

Chicago, Ill.—The twenty-fifth anniversary of All Souls church was celebrated during the week beginning Nov. 3. This was an event of great interest to liberals everywhere. It was held in Lincoln Centre. That it was held there marks the issue of the evolution of more than twenty-five years of thought and work on the part of Jenkin Lloyd Jones. He said to the writer shortly after the new building was completed, "All that I have to show for my life work is in it." He said it with a touch of sadness, because he had nothing in the way of individual property or resource to show. But how grandly that "all" stands forth to the vision of other men. Any one of right feeling and appreciation stands before the achievement of this man with wonder and admiration. What he has done has been accomplished against great odds and opposition. Through all of the years of his ministry he has been a consistent enemy of evil in all of its forms. But not alone has he denounced evil, he has seen that its root was in a seed of right and because of perverted growth it became soil, so the conception of Lincoln Centre came that in its walls many might find the right way to grow the fruits of life. Many of Mr. Jones' comrades brought greetings to the meetings that marked the anniversary week, but many more sent him their hearty congratulations and good wishes by the written word. The meetings were well attended and enthusiastic throughout.

Sioux City, Iowa.—Rev. J. D. O. Powers has received a call to Seattle, Wash. It is probable that Mr. Powers will begin his new work Jan. 1. He has been five years in Sioux City, during which time he has built up a large congregation. He leaves a very prosperous and united society.

Chicago Associate Alliance.—The next meeting will be held Thursday, Dec. 5, 11 a. m., at the Douglas Centre, 3032 Wabash avenue. There will be a report by the Religious News Committee. The paper of the day will be given by Rev. Ceha Parker Woolley; subject, "The Work of the Frederick Douglas Centre." The discussion will be led by Mrs. Affeld. Luncheon will be served at one o'clock.

A Proposition from "The Unitarian"

To every person living within the limits of the Western Conference, who is not now a subscriber to either THE UNITARIAN or the WESTERN CONFERENCE NEWS LETTER, THE UNITARIAN offers a subscription for **both publications** at the regular subscription price of THE UNITARIAN **alone:** *i. e.*, one dollar.

To all present subscribers of THE NEWS LETTER, who are not subscribers of THE UNITARIAN, we offer a years' subscription to THE UNITARIAN for 75 cents.

We believe that both publications should be in the home of every Western Unitarian. Why not?

Send check or money order to

THE UNITARIAN, 104 E. 20th St., New York

DIRECTORY

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M. George R. Gebauer, Third and Alby Sts.

Ann Arbor, Mich.—First Unitarian Society. Hour of service, 11 A. M., 7:30 P. M. Rev. Henry W. Foote.

Brooklyn, Mich.—People's Church. Hour of service, 7:30 P. M. Rev. A. Irvine Innes.

Buda, Ill.—Union Christian Society. Hour of service, 10:45 A. M. Rev Ed. H. Barrett.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M.

Chicago, Ill.—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 767 Sheffield Av

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hours of service, 11 A. M. and 7:30 P. M.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Robert E. Ramsay.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Mary A. Safford

Detroit, Mich.—First Congregational Unitarian Society, Woodward Av. and Edmund Place. Hour of service, 10:30 A. M. Rev. Reed Stuart, 76 Stimson Place.

Duluth, Minn.—First Unitarian Church. Hour of service, 11 A. M. Rev. Kerby S. Miller.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 11 A.M. Prof. Geo. Foster.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. Hour of service 7 P. M.

Grand Rapids, Mich.—All Souls Liberal Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard.

Grand Rapids, Mich.—Holland Unitarian Church. Hour of service, 10 A. M. Rev. B. A. Van Sluyters, 41 Page St.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. T. Clinton Brockway.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Harrietta, Mich.—People's Church. Hour of service, 10 A. M.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M.

Hobart, Ind.—First Unitarian Church. Hour of service, 7:30 P. M. alternate Sundays. Rev. John Visher.

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. C. P. Wellman.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Frank C. S. Wicks, 17 Michigan St.

Iowa City, Iowa—All Souls Church. Hour of service, 11 A. M. Rev. Robert S. Loring.

Jackson, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. R. Shaw Barrow, 508 Fourth St.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy.

Kansas City, Mo.—All Souls' Church, Baltimore Ave. and Armour Boul. Hour of service, 11 A. M. Rev. Charles Ferguson, 218 East 31st St.

Kenosha, Wis.—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 427 Congress St.

Keokuk, Iowa—First Unitarian Society. Hour of service, 11 A. M. Rev. M. Rowena Morse, Ph D., 704 Grand Ave.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1201 Vermont St.

Lincoln, Neb.—All Souls' Church, Twelth and H. Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D. St.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M. Rev. B. A. Hills.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Manistee, Mich.—First Unitarian Church. Hour of service, 10:30 A. M. Rev. Merritt S. Buckingham, 543 Third St.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M.

Minneapolis, Minn.—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. E. Stanton Hodgin.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Congregational Society. Hour of service, 10:30 A. M. and 7 P. M. Rev. H. Van Ommeren.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass streets. Hour of service, 10:45 A. M. Rev. Newton Mann. P. O. Box 63.

Onsted, Mich.—People's Church. Hour of service 11 A. M.

Ord, Neb.—*People's* Unitarian Church of Ord. Hour of service, 11 A. M. Rev. Mary L. Leggett.

Pueblo, Colo.—Unity Church, Court and Ninth Sts. Hours of service, 11 A. M. Rev. W. S. Nichols.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service 10:30 A. M. Rev. C. F. Elliott.

St. Joseph, Mo.—Unity Church, Ninth St., between Edmond and Felix Sts. Hour service, 8 P. M.

St. Louis, Mo.—Church of the Messiah, Boyle Ave. and Olive St. Hour of service, 11 A. M. Rev. John W. Day, 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 48 Nicholson Place.

St. Paul, Minn.—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. and 8 P. M. Rev. Richard W. Boynton, 414 Ashland Ave.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service, 7:30 P. M., alternate Sundays. Rev. A. Irvine Innes.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones.

Washta, Iowa.—Unity Society. Service and Sunday School every other Sunday at 2 P. M. Miss Carrie Hoffman Secretary.

Wichita, Kan.—First Unitarian Church. Hours of service 11 A. M. and 6:30 P. M.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 10 A. M. Rev. Roegno Peturrson, 582 Sargent Ave.

"Let us all join hands and help for to-day we are alive together."

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Lucia C. Noyes, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty fourth St., New York.

Vice-Presidents—Mrs. Emma Noble Delano, 6531 Yale Ave., Chicago, Ill. Mrs. John Boyd Davis, 530 Majestic Building, Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowshiip.

The Chicago Associate Alliance of Unitarian and Other Liberal Christian Women

Mrs. Grant Beebe, President, Perry Ave., near Pratt Ave.
Mrs. O. C. Baker, Secretary, 6565 Yale Ave., Chicago
Miss Frances Le Baron, Chairman of Postoffice Mission, 921 Walnut Street, Chicago.

Composed of the branches in Church of the Messiah, Unity Church, Third Church and First Swedish Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Mrs. Wm. S. Sampson, The Auburndale. Mt. Auburn; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President, Mrs. Mary S Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. C. E. Kennedy, 1886 E. 87th St., Secretary; Mrs. Martha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Lucetta A. Palmer; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings, first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. Ida B. Cooper; Secretary, Miss Leora Thompson, 469 McKinley Ave. Meetings alternate Sundays at 2 P. M.

Toledo.—Toledo Branch Womans' Alliance. President, Miss Florence Dority, 2222 Parkwood Ave.; Secretary, Mrs. Sidney Cooke, 133 Melrose Avenue. Meetings Friday at 2 P. M.

MICHIGAN.

Director, Mrs. Hiram Marks, 415 Woodward Ave., Detroit.

Ann Arbor.—Ladies Union, First Unitarion Church. President, Mrs. W. H. Pettee; Secretary, Mrs. H. A. Hodge, 510 Catherine St. Meetings every Wednesday at 2:30 P. M.

Ann Arbor.—Fortnightly Club. President, Mrs. Laura Thomas, 411 S. Ashley St.; Secretary, Mrs. H. A. Jewell, 525 Elm St. Meetings alternate Fridays, 2 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Detroit.—The Women's Alliance. President, Mrs. Hiram Marks, 415 Woodward Ave.; Secretary, Mrs. F. B. Potter, 129 Field Ave. Meetings, third Friday of every month at 3 P. M.

Jackson—The Women's Alliance. President, Mrs. O. G. Coleman; Secretary, Mrs. E. L. Fuller. Meetings alternate Wednesday ofternoons.

Mount Pleasant.—Ladies' Union, First Congregational. President, Mrs. A. Borden; Secretary, Mrs. Dr. Getchell. Meetings alternate Tuesdays at 2 P. M.

Onsted.—Woman's Alliance People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P. M.

Sherwood.—Women's Alliance. Unitarian Church. President, Mrs. W. B. Chiesman; Secretary, Mrs. F. M. Daniels. Meetings first Thursday of every month at 2 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. J. R. Cavanaugh, 2102 North New Jersey St.; Secretary, Mrs. Frank S. C. Wicks, 17 East Michigan St. Meetings first Monday of each month at 2:30 P. M.; third Mondays at 3 P. M.

ILLINOIS.

Director, Mrs. W. J. Jarvis, Hinsdale.

Alton.—Ladies' Aid Society. President, Mrs. H. J. Bowman, 12th and Langdon Sts.; Secretary, Mrs. George R. Gebauer, 102 W. Third St. Meetings alternate Wednesdays at 2:30 P. M.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Mrs. E. C. Dudley, 1619 Indiana Ave.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. James L. Rowe, 5 Chalmer Place, Secretary, Mrs. Laura M. Green, 1917 Oakdale Ave. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. Chas. Hayward, 99 Park Ave.; Sesretary, Miss Ethel Mason, 1477 Washington Blvd. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. C. K. Pittman, 1233 Asbury Ave., Chicago. D. W. Redfield, 819 Chasee Ave., Chicago. Meet twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President Mrs. C. J. Limle. Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. J. Niles Wheeler; Secretary, Mrs. Emma A. Beebe. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. Mary S. Beebe; Secretary, Mrs. A. T. Squier. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. S. W. Eldred, 1454 Hampshire St., Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. S. R. Child, 9914 Kenwood Parkway, Minneapolis.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. J. D. Warren, 2 Munger Terrace; Secretary, Mrs. Alfred Jacques, 1205 East Third St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. S. R. Child, 9914 Kenwood Parkway; Secretary, Mrs. A. D. Dollenmayer, 724 E. 25th Street. Meetings first Wednesday of each month at 2:30 P. M.

St. Paul.—Unity Church Branch. President, Mrs. Henry E. Randall, 945 Ashland Ave.; Secretary, Sarah D. Chapin, 627 Ashland Ave. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Laura N. Doolittle, 651 Marshall St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. C. E. Sanborn, 622 Market St.; Secretary, Mrs. Cora S. Skinkle, 221 Ashland Ave. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings twice a month on Wednesday at 3 p. m.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stonewell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Place. Meetings second and Fourth Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 East Tenth St. Meetings every Wednesday at 2 P. M., from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Sara A. Bickwell. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Miss Stela Lowman. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. Hugh Campbell Hodge, 1102 Fulton St., Sec. Miss Merta Mitchell, Pleasant Ave. Meetings Monday afternoons at 3 o'clock.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenanhoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. W. C. Root, 500 E. 44th St.; Secretary, Miss Marie L. Goodman, 4000 Warwick Blvd. Meeting first and Third Friday all day for sewing; second Friday at 2 P. M. for discussion.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. Edith Patterson, 1002 North Ninth St.; Secretary, Miss Ella Dyer. Meetings every Wednesday, 2:30 P. M.

St. Louis.—Eliot Society. President, Mrs. Wm. S. Stuyvesant, 5455 Maple Ave.; Secretary, Mrs. W. S. Curtis, 1748 Waverly Place. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Anthony Ittner, 2103 Park Ave.; Secretary, Mrs. U. N. Fisher, 3518 Shenandoah Ave. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

Topeka.—Woman's Branch Alliance of Unity Church. President, Mrs. Virginia Whitaker, 614 Buchanan St., Secretary, Mrs. Edwin C. Fable, 207 Clay St. Meetings every Friday at 2:30 P. M.

NEBRASKA

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. F. B. Harris, 1938 F St.; Secretary, Mrs. F. W. Hellwig, 1316 L St. Meetings first and third Wednesdays of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. A. Smith, 984 North 25th Street. Secretary, Mrs. William Alderson, 3855 Seward St.. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle. People's Unitarian Church. President, Mrs. Geo. A. Parkins; Secretary, Mrs. E. P. Clements. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. Frank Merriam Keezer, 1243 Columbine St. Denver.

Denver.—Unity Church Alliance. President, Miss Adelaide Butterfield, 3209 Eliot St.; Secretary, Mrs. L. C. Edwords, 1607 East Seventeenth Place. Meetings first, third and fifth Thursday.

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T. J. Annis; Secretary, Mrs. A. M. Hawley. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. Z. D. Walter, 107 W 7th St.; Secretary, Mrs. E. W. Baxter, 226 W. Abriendo Ave. Meetings second Wednesday of each month at 2:30 P. M.

A DIRECTORY of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.
Ayers, Mrs. J. C. F., Edgerton, Kas.
Brown, Mr. Wm. F., Fonda, Iowa.
Butler, Mr. D. B., Frankfort, Mich.
Day, Mr. J. B. P., Castana, Iowa.
DuComb, Mrs. Frank, Hammond, Ind.
Eckler, Mrs. A. N., Minot, S. Dak.
Hatch, Mrs. Isabel, Springfield, Ill.
Holden, Mrs. Hannah, Manly, Iowa.
Hawley, Mrs. Robert, Warren, Ill.
Hull, Mrs. W. B., Morris, Ill.
Kitch, Mrs. Elizabeth, Bloomer, Wis.
Lewis, Mrs. Rufus A., San Antonio, Texas.
Marsh, Mr. J. E., Big Rapids, Mich.
Marshall, Mr. G. M., Kilbourn, Wis.
Metcalf, Mr. Joseph, Eagle Pass, Texas.
Munsell, Dr. E. Y., Prosser, Wash.
Munsell, Dr. L. S., Beaver, Okla.
Nixon, Mrs. F. L., Caddilac, Mich.
Porter, Dr. H. L., Seneca Mo.
Richardson, Mrs. Victoria, Princeton, Ill.
Shea, Mrs. L. C., Los Angeles, Cal.
Siglow, Mrs. Geo. W., Kenmare, N. Dak.
Smith, Mrs. S. A., Excelsior Springs, Mo.
Topping, Mrs. W. J., Mohall, N. Dak.
Wheeler, Mrs. Thos. B., Troy, Ohio.